

THE PROCESS
CHURCH OF THE FINAL JUDGEMENT

Monday, 26 January 1970
revised December 1973

Brethren, As it is.

1. 1 The New Game has begun
- 2 But what is the New Game? How does it differ from the Old Game?
- 3 Basically the difference is this. The Old Game was based on negativity. The New Game is based on positivity. In the Old Game we were concerned with the evil within ourselves; the destructiveness and the wrongness. We were concerned with bringing it out, feeling it, recognising it, accepting responsibility for it, expressing it, and exposing it. In the New Game we are concerned with the good within ourselves; the rightness. We are concerned with bringing that out now; feeling it and expressing it, enhancing it and building upon it.
- 4 In the Old Game we rejected negativity. We demanded its opposite. So that when evil manifested, we set upon it like a pack of hounds that finds a hare. All our attention was given to the presence of evil. And rightly so. There was a fantasy world of blamelessness to be exposed; an illusion of optimism to be broken; a major Cycle of Ignorance to be unmasked.
- 5 The Old Game was a game of negativity, because negativity had to be brought out, every grain of it searched for in the darkest corners, looked at, seen, felt, known, understood; and 'owned', personally and individually.
- 6 But that Game is over now for us. We know the Devil. He is no longer a terrifying spectre, which we dare not look at in ourselves or in humanity. We have lived with the concept of evil, brought it among us as a part of our routine, a part of our ordinary everyday life. We have been ruthless with ourselves and one another. And we have blamed ourselves and one another.
- 7 We have done all of this, and we have not been blind to it. No evil has been hidden or is disguised among us. And or will it ever be. The New Game of positivity does not demand that we hide any negativity that manifests. But it does demand a change. It demands a new vision, a new approach - A NEW INVERSION.
- 8 Always the secret is an inversion, and the New Game requires a very major inversion. It is no new concept for us, but before, when it emerged, it came only to prepare us; to sow a seed of knowledge, which would take root and grow and become a reality; so that when the time came to put this particular inversion into practice, we would already be adjusted to it, and have no difficulty.
- 9 The inversion is the rule of the Garden, but carried further
- 10 WHATEVER A PROCESSEAN MANIFESTS, WHETHER IT IS GOOD OR BAD, POSITIVE OR NEGATIVE, RIGHT OR WRONG, HE MANIFESTS IT NOT FOR HIMSELF ALONE, BUT FOR ALL OF US. THAT IS THE RULE OF THE GARDEN.
- 11 The inversion of the New Game is this. In the Old Game we separated evil from ourselves. Wherever it manifested we isolated it, we stressed its individuality. We reinforced the consequences of Original Sin. Each one of us demanded total personal responsibility; each one of us demanded choice over himself and his feelings and his attitudes and his emotions and his reactions. And in the Old Game, we highlighted this demand. If someone had a problem, it was his problem. We might help him to resolve it, we might do everything possible to get him through it; but it was always 'him'

- helping 'him', getting 'him' through it. The problem never ceased to be 'his' problem. And equally, it never became ours. Him we insisted on identifying with the problem; ourselves we insisted on separating from the problem.

- 12 In the New Game the reverse is true. If someone manifests a problem, it is at once 'our' problem. His ownership of it is already manifest, in the fact that he has taken the problem on himself, and feels and shows all the symptoms of it. Now WE must manifest OUR ownership of it, by making it ours, by concerning ourselves with it, by healing it, and by drawing the poison of it out of him and eliminating it.
 - 13 The only problems which we need to go no further in 'owning' are the ones we are ourselves manifesting. The ones we must own, are the ones that those around us are manifesting.
 - 14 In this way we can conquer blame - not necessarily always the instinct to blame, because part of our problem might well be that instinct - but the overall pattern of blame, which is ultimately no more and no less than the isolation of faults. However outwardly kind and forgiving and tolerant we might appear to be towards the faults which other people manifest, as long as we are identifying them with those faults, and as long as we are separating ourselves from those faults, we are blaming. A very fine definition of the concept of blame, but an essential definition at this stage, if we are to climb out of the pattern of blame.
 - 15 IF WE CAN TRULY SEE ONE ANOTHER, NOT AS SEPARATE ISOLATED INDIVIDUALS, BUT AS MIRRORS OF OURSELVES, THEN WE CANNOT BECOME TRAPPED IN THE CYCLE OF BLAME
 - 16 When you look in a mirror, can you disown what you see? Can you separate yourself from the image in front of you? Can you convince yourself that it has nothing to do with you, that it is not YOUR image? No. But when you look at other people, even other Processes, it is all too easy separate yourself, to isolate them and their behaviour, their attitudes, their emotions, their problems, from your own; to compare rather than to identify.
 - 17 When you CAN identify, what a picture of yourself; all the different facets of your personality, carefully separated out and laid before you, each one embodied in one of your companions.
 - 18 And we are all the spiritual parents or children, or brothers or sisters, of one another; and ultimately we are all seeing aspects of ourselves in one another.
2. 1 So the basic inversion, is from seeing ourselves in ourselves, and owning and accepting responsibility for what we seem to be, from seeing everyone around us in THEMSELVES, and demanding that THEY own and accept responsibility for what THEY seem to be, to seeing ourselves in everyone around us and owing and accepting responsibility for what we see.
- 2 Why should this be any easier, or less agonising, than the other?
 - 3 Because from the isolated restriction of self, we move directly into the infinite scope of contact with others.
 - 4 The principle is that we have already accepted responsibility for what we ourselves are manifesting simply by manifesting it, by channelling it, by allowing it through us. Now our task is to expand our acceptance.
 - 5 Where do we begin?
 - 6 Again, look for the inversion. When we were delving into our own problems, looking at ourselves within ourselves, our patterns, our attitudes, our limitations, our agreements, then our contact with others was on the principle of: wherever it is difficult, it is important. Find the hardest route, and take it. This is the way of taking personal responsibility for yourself and the evil side

of your nature. Bring it out, reactivate it, so that you can recognise it and accept it.

- 7 This was valid; this was the way through the Valley of the Shadow. And although we knew that we were on the road to freedom from blame, we equally knew, that a full enactment of blame and self-blame - but with eyes wide open, not closed - was essential, in order to take that road and progress along it. Intensive demands upon ourselves and one another, were the only way to rid ourselves of the need for those demands.
- 8 BUT AS LONG AS WE PLAY A GAME OF DEMAND, WE PLAY A GAME OF FRUSTRATION
- 9 Again, look for the inversion. The opposite of demanding is giving. Instead of demanding of self, give to self. Instead of demanding of others, give to others.
- 10 But already we have established that self and others are one and the same, and that our concern as regards action, and responsibility, is towards the 'others' aspect, rather than the 'self' aspect. (Besides we know from another source altogether, that of the Universal Law, that giving to others results in giving to self. Now we know why the Universal Law works so inevitably; because by giving to others we ARE giving to ourselves).
- 11 Giving is nothing new; but in the New Game, it has a new qualification. Giving in the Old Game was a demand. We demanded of ourselves that we give what was hardest to give, and that we give to those to whom we found it most difficult to give. This was because we were most concerned with breaking our own barriers, eliminating our own blocks, overcoming our own weaknesses. Giving was a problem, which had to be resolved.
- 12 Not so in the New Game. In the New Game giving is the fulfillment of a desire. We give what we want to give, and to whom we want to give it.
- 13 Again, remember, we are not talking about the immediate elimination of all demands nor of all frustrations and dissatisfactions. We are talking about departing from a pattern of demand. We are relinquishing the agreement - a quite conscious agreement - that our lives must revolve around the principle of demanding of ourselves and one another.
- 14 If someone manifests a demand, in other words an unfulfilled desire, which cannot for one reason or another immediately fulfilled within the context of communal satisfaction, that is a problem. But it is OUR problem, not his alone; it is OUR sense of frustration, the burden of which, he is taking upon himself.
- 15 But we must not then immediately demand of ourselves, that we accept responsibility for the problem. All we must do is ask ourselves, each separately and individually, what do we WANT to give, to the one who is carrying the problem. Perhaps some of us have no desire to give anything at that moment. Accept that. There will always someone who has the desire to give; and the presence of that desire, is the indication that giving in this particular situation is that person's function; just as the absence of such a desire in another, indicates that it is not his function.
- 16 But, what if no one wants to give anything to the one with the problem?
- 17 It cannot happen within the Process, for the simple reason that there are some Processeans, who carry a permanent and unchanging desire to give to all other Processeans. Which means that the person who carries the heaviest burden - so that he repels the vast majority - receives the greatest gift; the ministrations of one of these very special people. So the balance is perfect.
- 18 And what can be given, in the face of a desire which cannot be fulfilled?

- 19 Love. Contact. Warmth. Basically all such desires, are no more than substitutes for a need for love; which is why, in most cases, the dissatisfaction can be eliminated with scarcely any reference to the apparent demand, which vanishes as though by magick!
 - 20 So do not imagine that demands will disappear at once. There are still the echoes of the Old Game among us, which although they are much less intense and much less painful, because they are only echoes, are no less real.
 - 21 But recognise them as expressions of the needs of the soul, however they might manifest superficially. The mind produces irrelevant substitutes in order to lead us off the track. Do not be misled by them.
 - 22 And on your own side, do not add to the confusion of a mind-created substitute demand, an equal and opposite mind-created substitute response. Follow your own soul-created, intuitive desire to satisfy the basic need which is expressed. If you see a manifestation of a need for contact, and you feel an inclination to meet that need, then meet it, in whatever manner feels appropriate, and evokes a positive response. Do not be detoured by problematical tangents and complications. In the New Game, they are irrelevant.
 - 23 In the Old Game the principle was: if someone is suffering, help him to suffer more in the same direction, in order to bring him through the problem. In the New Game, the principle is: if someone is suffering, give him what he lacks that makes him suffer. And we can do this, because we know what it is, and there is always someone who wants to give it; the love, which is contact.
3. 1 The needs of the soul are simple and direct. They are needs for contact. And the most basic form of contact is sexual contact. But if the mind enters the situation, and redirects the need into another channel, so that it emerges as an unsatisfiable demand, then we are misled. And if equally, our own soul-created response, which reaches out to meet the basic need that is being expressed, it is also detoured by the mind into other channels, detoured by agreements and fears and retreats which deny the natural response, then we are further misled. No contact is made, and the dissatisfaction remains.
 - 2 Conscious knowledge of this is not enough to resolve it. Because as long as the blocks and barriers are there, as long as the mental agreements are entrenched, the mechanics of contact cannot create the reality of contact. But for us, within the New Game, there need be no blocks and barriers of this kind. The agonies of expiation in the Old Game, eliminated them.
 - 3 In the Old Game, real contact was impossible, because there were too many basic mental barriers. Time had be spent ploughing through these barriers. But now, although the barriers may not have disappeared totally, they have been penetrated. There is a gap, a hole in the wall, through which we can make real contact. And it is that contact which will gradually dissolve the rest of the barriers, which produce the echoes of the Old Game. We need dig no longer. All we need to do is make the contact which is now within our reach, and the energy released by it, will automatically burn away the last of the mental debris which remains.
 - 4 Just as the ultimate contact is a sexual contact, ultimate acceptance is a sexual acceptance. Humanity lives by a pattern of sexual rejection; which is why, within the codes and values of humanity, there is no real contact, only momentary glimpses of what might be, but never is on any lasting basis. And the ultimate satisfaction is sexual satisfaction; which is why within the human game, there is ultimately only sexual frustration and disillusionment, whatever protests might be made to the contrary, and whatever transitory instances of joy might seem to prove the contrary.
 - 5 Humanity knows that sex and love are inseparable. Humanity knows that sex and love are the most basic and intense forms of contact.

But as long as humanity lives with its own mental disagreements, which involve a deep-rooted rejection of all contact, neither the mechanics of sex, nor the apparency of love, will produce contact. They will only enhance the lack of it.

- 6 If there is no river or spring, we feel the lack of water; if we find a river, but it is dry, we feel the lack of water even more intensely.
- 7 It is generally regarded as an illusion, that a 'normal' couple can resolve its differences through sex. It is no illusion. The illusion is, that the couple has sex within its grasp. It may have the mechanics of sex; it may be free of many of the usual moral barriers to sex; but it does not have sex, which is the root basis of contact. With all the blocks and barriers to which the 'normal' human being is subject, as a result of his 'normal' human agreements, sex - real sex - is not within his scope.
- 8 But if we have real contact within our scope, if we are free of the human agreements which preclude it, then we have real sex within our scope, we have love within our scope; which means that any remaining problems, differences, negativities, anxieties, frustrations, or dissatisfactions, CAN be resolved, not by ploughing through them, but with love, with contact, with sex.
- 9 All desires, however they might manifest, having been filtered through the prisms of the mind, are fundamentally desires for contact, for love, for sex. The person who thinks he needs money, does not need money, he needs love. The person who seeks power, does not need power, he needs contact. The person who feels inadequate, does so because he feels that no one truly loves him. The person who is afraid of meeting people, is afraid that they will not love him.
- 10 The only lack in humanity - the ONLY lack - is a lack of love, a lack of contact. And never before in its history has that lack felt so desperate; which is why there is such an outbreak of sexual expression. People know that in sex lies the secret of contact, but they do not know that it is not the mechanics of sex, however cleverly these are presented or perverted or embellished, which hold the secret.
- 11 As long as the blocks and the barriers are there, no amount of sexual expression or indulgence, will produce contact of any lasting worth; and must ultimately add to the solidity of the blocks and barriers, since it should be the answer, but is not.
- 12 But without the barriers, outside the human game, such a difference as we could scarcely imagine from within it!
- 13 When sex is real, because it IS love, and it IS contact, instead of being only a substitute, it changes. It relaxes and expands. It ceases to be a desperate pursuit, an eternal frustration, a dream world of nightmare terrors and improbable fantasies, a maze of twisting paths, vicious circles and narrow cul-de-sacs; It becomes an open plain, clear and uncluttered, in which we are free; free to give as we feel inclined to give, and to receive whatever is offered.
- 14 In the New Game, sexual satisfaction may lie anywhere between a look, a word or a gentle touch, and an intense and prolonged physical mystical or spiritual experience. There is no search, only an asking and a giving.
- 15 Sex in human terms is narrow in its limits. It demands certain essential ingredients. Because there is no real fulfillment, a certain minimum of specific components are necessary, to give people at least the illusion, that they have searched as far as it is possible to search. They must at least touch the bounds of decency, even if they do not exceed them; otherwise they cannot say they have really searched thoroughly.
- 16 But in the New Game, because there IS fulfillment, we need only the ingredients, which at any given moment, will provide that fulfillment. So that a look might satisfy, simply because that look gives contact; not opposition, suspicion, challenge, blame, fear, criticism,

disapproval, hope, mystery, doubt, or any other manifestation of a human block, which, in the human game, lurks behind even the most convincing facade of affection, passion or enthusiasm; but contact, love, understanding in its deepest sense, sex in its widest sense, knowledge in every sense.

- 17 That is freedom. A state of being, where sexuality stretches from one end of the scale to the other; and both contact and love, can be complete, in their own terms, at any point along that scale.
4. 1 And the prime factor in the love and the contact of the New Game, is the Universal Law. Because in the New Game, we do nothing directly to ourselves. We do not love ourselves; we do not look at our own problems; we do not make contact with ourselves; we do not attempt to become aware of ourselves; we do not satisfy ourselves; we do not take responsibility for ourselves; we do not give to ourselves. All of this we do to someone else. And we do it according to our inclinations, and according to his or her response.
- 2 And the prime activity in this exchange, is giving. Whatever we are doing, we are giving. And the fundamental gift is contact, because that is the fundamental requirement.
- 3 WHERE CONTACT IS REAL, THE GIFT OF CONTACT IS THE ANSWER TO EVERYTHING. WHERE LOVE IS REAL, THE GIFT OF LOVE IS THE HEALER OF ALL ILLS.
- 4 'LOVE YOUR ENEMIES' IS THE KEY TO THE ULTIMATE BANISHMENT OF ALL EVIL. OUR ONLY ENEMY IS EVIL, NEGATIVITY, DISSATISFACTION. WHEN WE SEE IT MANIFESTED IN THOSE AROUND US, AND OUR RESPONSE IS LOVE - INVARIABLY LOVE; A SENSE OF LOVE AND A GIVING OF LOVE - THEN ULTIMATELY ALL EVIL MUST BE ELIMINATED
- 5 But one vital thing we have to learn. The evil that manifests around us, is OUR evil; and whereas the evil that manifests within ourselves, we have already owned, by allowing it to channel through us, the other we have yet to own, through love.
- 6 WHEN WE ARE ABLE TO LOVE THOSE AROUND US, WHATEVER THEY MIGHT DO OR BE, WITHOUT BLAME, AND WITHOUT IN ANY WAY SEPARATING WHAT THEY ARE FROM WHAT WE ARE; THEN, AND ONLY THEN, CAN WE BE SURE THAT WE ARE FULFILLED WITHIN OURSELVES.
- 7 When we can truly see one another, as reflections of the different aspects within ourselves, with no instinct to disown what we see, then we are on the road to perfection.
- 8 Knowing this, will not at once give us the ability to love each other all the time. But it will give us a new overall pattern of reality, to which we can gradually adjust ourselves. And when we do feel love, and want to give love, particularly in the face of evil, we must be free to do so.
5. 1 Evil is the absence of good. The ultimate good is love. So evil is the absence of love. And the echoes of evil from the Old Game, which still live among us, are a debt of love.
- 2 And that love is hidden within each one of us. We have it, but we have not brought it out, and given it meaning and value by bestowing it on one another. This we must do.
- 3 Before, we could not; there were too many human agreements, to distort it or destroy it before it saw the light of day. Now we can. We can give, in order to receive. We can reach towards the ultimate satisfaction. We can begin to express our love for one another.
- 4 But to do so, we must never lose sight of that simple fact: whoever we are looking at, we are looking at ourselves. When that is completely real for us, not just words that we believe, but a concept which we feel, we can never blame again, because we can never separate ourselves from those around us.

- 5 So forget the last vestiges of evil within you. Feel your mild dissatisfactions and frustrations, if and when they arise; but do not probe them, do not analyse them, do not look above and beyond them. Express them if you want to express them; but do not force yourself into them, in an effort to plough your way through them.
 - 6 You have been through the Valley of the Shadow of Death, which was the tortuous maze of your own inner self. Now look outwards and around you, and see the aspects of yourself which are reflected in your brethren. And where you feel the inclination to give, act on it.
 - 7 Do not be detoured by the complex and often unattainable demands, which are expressed by a devious mind that has played havoc with the simple desires of the soul. Give contact; give love. It satisfies everything.
 - 8 You no longer need to look deep into the mass of convolutions of a person's being, to discover what it is he truly wants. You know. It is contact. If you feel the inclination, then give it to him, in whatever form feels good, and right, both for you and for him.
 - 9 You no longer need to sit a person down and help him to look at himself, to examine his deeper motives, or his counter-intentions. By all means allow him to express what he feels; encourage him if necessary; but in return, just give him love.
 - 10 It is no longer significant what someone thinks he has done or failed to do; these are agreements of the mind. What is significant now, is what he feels. Let him feel it. Understand it; see yourself in it; and give him the contact which he requires.
 - 11 PRESERVE IN OTHERS THAT WHICH YOU WOULD HAVE PRESERVED WITHIN YOU; AND DESTROY IN OTHERS THAT WHICH YOU WOULD HAVE DESTROYED WITHIN YOU.
 - 12 WHERE THERE IS LOVE, PRESERVE IT: VALIDATE IT, ACKNOWLEDGE IT, ACCEPT IT. WHERE THERE IS AN ABSENCE OF LOVE - WHICH TAKES THE FORM OF MISERY, BITTERNESS, FRUSTRATION, DESPAIR, ISOLATION OR A SENSE OF FAILURE - DESTROY IT. AND THE ONLY WAY TO DESTROY AN ABSENCE OF LOVE, IS TO INTRODUCE THE PRESENCE OF LOVE.
 - 13 WHERE THERE IS LOVE, RESPOND TO IT. WHERE THERE IS NO LOVE, GIVE IT.
 - 14 If all we ever give to one another is love, then all we shall ever receive from one another is love. As the world of men, by the Universal Law, has slipped into a downward spiral of hatred, based on the exchange of blame for blame, so we are as easily sliding into an upward spiral of love.
6. 1 And what of the world of men? What shall we give to it?
- 2 As prophets of God, we just condemn the GODless structures of humanity. But for what purpose?
 - 3 In order to give every human being the opportunity to separate himself from those structures in time.
 - 4 Not every human being will. Most will cling more and more desperately. That we accept. But because of our condemnation, and the conviction that it carries, many have already separated themselves from those structures, and many more will do so in the future.
 - 5 And what greater gift can we give them than this opportunity? What more effective way to express our love towards human beings?
 - 6 And what greater gift could those now unwillingly embedded in humanity's structures, give to us, than to respond to what we are, with their love and validation of us? That is a mutual giving. They need us as a light in the darkness, we need them as a response to that light.
 - 7 But there is one dangerous pit, into which we must not fall. We must always remember what is the Adversary. We must never identify

people with the structures. We must never identify individuals with the pattern of life to which they have given themselves.

- 8 They may identify themselves with that pattern of life. In their terms they may be irrevocably dedicated to it, inseparable from it; but that is their choice and their decision, not ours. And it is no part of our work to make that choice or that decision for them.
- 9 We may speculate, but such speculation is irrelevant. Judgement of a way of life, an attitude of mind, a scale of values, a pattern of living, this is our function. We fulfil it with objective precision, on the basis of the knowledge which we have been given and which is channeled through us. But the ultimate judgement of individuals, is made by themselves, from the presence of Christ within them.
- 10 Christ Himself judges each being in the final analysis, not from without, but from within, through the medium of the Holy Spirit, which in one form or another, is given to all human beings.
- 11 We, as the outward manifestation of the Spirit of Christ, judge from without, not people, not individual human beings, but the patterns and the structures to which they have become subject.
- 12 In their defense of these patterns and structures, many will reject our judgement, and us on the strength of it. But we must not then refocus it onto them as individuals. That is an identification which only they have the power to make. We must always maintain the direction of our condemnation; against the human way of life, against human structures, not against people.
- 13 So maintain the separation between men and man, between human beings and humanity, between the individual and the mass, between the single soul and the human machine which he has helped to create and preserve, which he has climbed aboard, and which has swallowed him.
- 14 Until their unexpected final moment of decision comes, like a thief in the night, all human beings have the opportunity to separate themselves from what for them is GODless, and to reclaim the heritage of immortality which can still be theirs. None of us is either saved or lost, until that moment comes.
- 15 On another plane of existence we are all choiceless; our fate is already written in the stars. Knowledge of this may give us a fundamental peace of mind; but within the Game - and all of us are within the Game - we have a choice as long as we feel we have choice. And as long as that level of choice remains, each man is his own judge, and cannot be meaningfully judged from without.
- 16 So judge what a man does; that is your function; but do not judge what he is; that is his function. Reject his way of life, if it contravenes the Law, but accept HIM.
- 17 On a mass level, condemn the world for its self-destruction; but on a personal level; on the level of people; individuals and groups of individuals; express the love you feel for human beings, just as you express the love you feel for one another.
- 18 Give them the contact which you feel inclined to give them. Just as we are the mothers, fathers, brothers and sisters of one another, so are we mothers, fathers, brothers and sisters to them. Just as we need one another, so do they need us and we need them.
- 19 We can give to them what has been given to us; knowledge and strength and faith and understanding; and by their response to our gift, they can give to us in return, more knowledge, more strength. more faith, and more understanding.
- 20 Each one, who In response to our message, sees, with us and as we do, the helpless, directionless, purposeless, emptiness and futility of the human pattern of living, gives us a gift of incalculable value; another part of GOD reunited with GOD. And there is no human being, who at this moment, does not have that gift to give.

- 21 Treat all men according to the way they present themselves. If a man knocks, open the door of knowledge to him. If he does not knock, keep it closed. If a man approaches you as a friend, treat him as a friend. If he comes to you as an enemy, treat him as an enemy. If he desires to be helped, help him. If he desires to be ignored, ignore him. But however you treat him, SEE him as a part of yourself. Give him what he asks for, but do not necessarily identify him with what he asks for.
 - 22 In this way, you can come to love all human beings, whether they are friends or enemies, whether they come to you in love or in hatred, in acceptance or in rejection.
 - 23 You may not reward your enemy; you may not embrace your enemy; you may not ask him to sit down and eat with you. Such treatment may be inappropriate, as long as he is set upon being your enemy. But that does not prevent you from loving him, and from giving him every opportunity to become your friend; which is the greatest good you can do for him.
 - 24 If a man's brother turns against him, then he responds accordingly; but he makes a grave mistake if he sees him as no longer his brother, and acts according to THAT impression. The enmity and the brotherhood are on two different planes of reality, and should not be confused.
 - 25 Similarly, the level upon which people present themselves to us and on which we respond to them and deal with them, is often very different from the level on which they truly relate to us. And it is this true relationship which we must never lose sight of, if we are to fulfil our function properly, and if we are to attune ourselves, completely and without distortion, to the New Game.
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- 7 1 The New Game has begun. We have taken the first few steps within it.
 - 2 The Beginning is to see the values of the New Game; to look at ourselves and those around us through the eyes of the New Game; to see that all human beings are part of us, and that we are part of them; to see that at what we do to another we do to ourselves; to see that we are reflected in everyone around us, particularly those close to us, but also those far away; to see with even greater clarity the truth of the Universal Law.
 - 3 Then the Task is to live with this vision; to become accustomed to it; to discover its actuality through constant use; to remind ourselves of it continually; to adjust our lives to it, to relate everything we do to it; to live what we know simply by never forgetting what we know, never losing sight of what we know, even though sometimes we may feel far away from the ultimate fulfilment of it.
 - 4 And finally the Fulfilment is the reward of such living; the reward, not for flawless virtue or perfection, but for keeping our eyes wide open, for never unknowing what we know. And the reward is the mergence of knowledge and feeling. The Fulfilment is the time when we no longer have to remind ourselves; because what once we knew only with the mind, we know now with the heart and the soul. What once was a belief, has become a complete understanding; part of our nature, part of our instinct, part of our basic attitudes and emotions.
 - 5 Then we can say that we have truly returned, and are at one with the inexorable Law of the Universe.
 - 6 The Law does not change. It is us who have changed, and departed from our knowledge and understanding of the Law. Now it is time to go back and rediscover it, first with our minds, then with our lives, and finally with our entire beings.
 - 7 Then Hell for us has ceased to exist.

So be it.

[signature Robert]

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